Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL SERMON.

[Concluded from page 157.]

I name, as a second cause tending to pecuniary distress among us, the *profuse manner of living* which has prevailed. And here, though it may seem superfluous, I guard my remarks again, by saying that I am not supposing the existence of this cause in any who have felt the pressure of these times. I am speaking of it as a cause operating on individuals through its action in the whole system of society. If profusion do not drain our own resources, still it will impoverish us, if it waste the property of those who are indebted to us, or the property of others who are indebted to them, and on whom they depend for our remuneration.

Now frugality is a virtue which stands on its own merits. It is a virtue without which we can render no clear account of that stewardship with which we are entrusted. It is a virtue, because without it, we shall not be sure of being just to our creditors, and our families; —of being independent, so that we may pursue any course of right or duty without the restraint of human dictation; and of possessing that by which we may minister generously to others' needs. And if there be any who so abound, as to think that they may do all this without economy, still to them it is a virtue, because it enables them to do a greater amount of good with the same amount of means, however great,—and the example which they set is important to keep the virtue in good repute, and secure its benefits to others. But the obligations of economy, universally binding, are more or less strict, in each case, according to the means possessed. An individual rightly resolves to spend more or less, in some proportion to his resources. The standard of expense in a community, as far as there is one, is to be regulated by the same consideration. Have we not already found, my friends, or are we not soon to find, that here we have been in error? Is it not time to allow that our great success, for a time, led us beyond reasonable bounds, and encouraged us to form habits which, however otherwise innocent, must, in our community, be called extravagant, and such as we shall not be able to maintain. Is it true,—as I am not without fears that it might prove to be,—that taking the whole mass of the population together, there is no other place in the world where they live so expensively, in proportion to their means, as in this our city? If this be true, or if it seems like truth, which I am pursuaded it will to any who have had opportunity for the comparison, is it not time that we paused, and began to think of re-measuring our steps? Most of us can remember great departures from simplicity, in the fashions, for instance, of dress, establishments and entertainments, as having taken place in our own day. The rapid development of the resources of the country, and of excitements to industry, under the nurture of a good government, was in part an apology for this; but is it not time for us to own, that in the flush of successes attributable to a peculiar and not permanent state of things, we were carried altogether too far, and that tastes became diffused in a degree through the whole people, which they must learn to restrict, if they would learn to be happy with such means as they can permanently command? If it be so, ought not the resolution to be taken without delay? Is not that the course of wisdom, and of honor, and of duty? *A prudent man forseeth the evil, when it is yet coming, and hideth himself; but the simple pass on, and are punished.* If it be true, that as a community, we are living beyond our means, then, as surely as an individual pursuing the same course, we are bringing on ourselves embarrassment and want; and not to those who are individually culpable will the evil be confined, but will extend itself from them to all whose interests, through the various ramifications of society, in any way depend on *their* proper management of their own interests.

That habits of a just economy should prevail, is of great importance to every community. Without them there will be a large class, whose extravagances, or the extravagances of others, have brought them to feel the hard hand of real want: and another large class, who falsely feel a degradation,—with all the attendant ill consequences of such a feeling,—from not being equal to expences of which the example is set them; and another, who preying on the public, aim by base shifts or bold expedients of vice, to supply themselves for what they have been deluded to account necessary. Thus a mutual respect, and confidence and good will are unsettled. Part do not gain any thing virtuously; and part of those who do, enjoy little what they gain. Domestic virtues pine, and domestic ties, with all their blessed influences, bind within a narrowed range. Every one knows, when it has come to be understood that domestic establishments, from the extravagant tastes of those who are to form them, involve an expense which cannot be with prudence undertaken,—every one knows how soon, after that comes to be understood, disorders of the most fatal kind are introduced into a community, how speedily its virtues are doomed to decay, how surely there is a worm at the root of all its prosperity. And if important in any community, most important are frugal habits to the security, to the very life, of a republic. Without them an aristocratic class of wealth, will soon be able to lord it over a democracy of baseness. *Simple habits* are what make men free. Give a man a taste for superfluities which he is not able to purchase,—or still more, and what is likeliest of all to happen, for superfluities which having been, he is no longer able to command,—in fewer words, make a man profuse, and then, which is the most natural of consequences, exhaust his means of being so, and he is ready to sell himself to renew them. He wants nothing but what he will not look long for, a master ready to pay the price. He is ready to bend himself to a master's yoke for any gainful service that will maintain his miserable cravings, and this is the history, compendiously written, of many a once free, now fallen state.

But I am wandering from my purpose, which is but to expose some probable causes of that depression which now is matter of complaint. Let me make but one more remark. It is this; that either of the causes which have been named would be comparatively harmless, if they did not excite each other. While men are playing this large game, they promise themselves nothing but success in it. Such is the very nature of the infatuation which possesses them. Counting upon these vast gains, which are much worse than doubtful,—counting upon them, I say, as if they had been realized, they think themselves justified in indulging in every manner of extravagance. The ease moreover, with which they are expecting to acquire, disposes them to an equal facility in parting with their acquisitions,—according to a well established principle, that what costs little pains is little prized; and the habit itself of venturing large sums is quite congenial with the habit of lavishing them. On the other hand, supposing habits of profuseness to be formed, how are they, in the great majority of casees, to be maintained? Not by the slow processes of a careful industry. These are not adequate to their demands. Some great scheme must be devised, which will raise one to fortune at a step. In other words,—since such sudden elevations are only the result of extraordinary chances,—some almost desperate chance must be taken, where the success, if it should succeed, will be in proportion to the greatness of the hazard. Thus by a perfectly obvious action and reaction, the rash speculator becomes a spend-thrift, and the spend-thrift becomes a rash speculator; and with the two tendencies not only operating together, but stimulating and perpetuating each other, it would be strange if, acting on the characters and fortunes of such numbers, and, through them, on the fortunes of other numbers still, they did not work out some very perceptible effects. Whoever sees a danger in profuseness, let him be fearful of the inconsiderate spirit of adventure that will tempt to it. And whoever thinks there is trouble and sin in adventures which place on a perilous stake his hold on resources of his own and his power to meet his obligations, let him not by prodigality bring himself to that condition that he shall see no other way to supply his exorbitant wants.

My friends, I have frankly spoken what was on my mind in relation to this serious subject. As far as it is not well founded, you will reject it. As far as it is just, let me entreat that it may not be passed by. So far from tracing to such causes as have been named, any instances which may have occurred of reverse of fortune, I would state them only hypothetically as having contributed to such reverses by their influence on the public prosperity. But even if they have hitherto wrought no portion of evil which has been experienced, certain it is that they will, if they continue to be in operation. Much is to be done, to restrain them, by the testimony and the example of such as are resolved to have no participation in their criminality themselves. You have taken care to make the character of an honorable merchant the object of universal esteem. Let it be clearly understood,—from your language and your practice,—that you know no honorable merchant who does not intend to be a cautious one. *A faithful man*, a trusty man, *shall abound with blessings*, said Solomon, *but he that maketh haste to be rich shall not be innocent;* and if there is one way more than another in which he deceives himself into a palpable dereliction of his innocence, it is when, in his impatient haste, he hopes against or without cool convictions of his mind, and then goes on to make his neighbor pay the forfeit of his folly. To correct any imperfect principles or loose habits, in the transactions of business, which might lead on a man to this result, much concerns the welfare of all who might fall into the snare; of all who are liable to be directly affected by the ill consequences of their imprudence; and of all whose interests are implicated with the interests of either of these;—in short of the whole public. Let it then, I repeat it, be a leading care of the wise and good to have caution, to have an indisposition to take great risks, regarded as a leading part of that integrity which makes a merchant's point of honor.—As for habits of expenditure, which have been the subject of our other remarks, they are very much a matter for the regulation of fashion; and they, to whom it belongs to fix the fashion, should be entreated to make one good and substantial use of their power, and adjust that standard rightly. I will not say, my brethren, that all things will go well, but all things will go much better, as soon as it has come to be properly understood and felt, that to obstruct, as he best may, the growth, and terminate the existence of the evils which have now been pointed out, is a most worthy care for every public spirited and every Christian man.

DOCTRINAL.

DR. DRUMMOND'S REASONS FOR REJECTING THE DOCTRINE OF THE TRINITY.

Dr. Drummond is one of the ministers of Strand Street meeting house, in Dublin, Ireland, and a worthy successor of the revered Thomas Emlyn, who, a century and a quarter ago, was imprisoned as a felon, for his admirable defence of Unitarianism. He has been for some time well known in Great Britain by divers poetical publications of merit, and has greatly distinguished himself of late as an able advocate of liberal Christianity. We have before us several pamphlets of his, relating to this subject; such as, 'The Doctrine of the Trinity founded neither on Scripture nor Common Sense;' 'Unitarianism no Feeble and Conceited Heresy, demonstrated in two Letters,' to Archbishop Macgee; and 'Reason the Handmaid of Religion,' a sermon delivered last June, before the 'British and Foreign Unitarian Association;' from which we purpose occasionally to take some passages for our readers. The following extracts are from his first mentioned work.

The Unitarian REJECTS the doctrine of the Trinity, not because it is beyond, but because it is contradictory to reason, as much as transubstantiation. The Apostle Paul tells us (Rom. i. 20,) That the invisible things of God from the creation of the world; —even his eternal power and Godhead are clearly seen, being understood by the things that are made. But the existence of three persons in one God was never clearly—nor even dimly seen in any of the works of creation. They all exhibit proofs that the supreme omnipotent contriver and fabricator is ONE.

The Unitarian REJECTS the doctrine of the Trinity, because it subverts the fundamental principle of revealed, as well as of natural religion. 'Hear, O Israel, the Lord our God is one Lord,' a truth confirmed by the blessed Saviour, who, when solicited by the Tempter to worship him, replied, 'thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve.'

The Unitarian REJECTS the doctrine of the Trinity, because it contradicts all that we are capable of comprehending of the infinite perfections of Jehovah. It contradicts his *Self-Existence*, by identifying him with Christ whom it acknowledges to be begotten:

His *Immensity*, by confining him, whom the heaven of heavens cannot contain, in a human form:

His *Simplicity*, by representing him as compounded of three persons:

His *Spirituality*, by making him incarnate:

His *Invisibility*, for he was seen:

His *Immutability*, for he was in the form of a slave:

His *Impassibility*, for he suffered.

His *Immortality*, for he died:

His *Omnipotence*, for there were things not his to give:

His *Omniscience*, for some things he did not know:

Consequently it denies the infinite perfection of all the other attributes of Deity. For if any being falls short of infinitude in any one perfection, he falls short in all.

He REJECTS it, because it confounds attributes with persons, qualities with substance —humanity with deity. It *materializes* our ideas of the eternal mind: and by teaching that it can be essentially connected with corporeal forms, yields an easy introduction to image worship. Hence we need not be surprised, if the great majority of those who embrace the doctrine of the Trinity, have statues, waxen figures and pictures, not only of God the Son, but of God the Father, and of God the Holy Ghost.

He REJECTS it, because it is undefinable and incapable of explanation, as is clearly testified by those who have written upon it most learnedly. Their treatises and volumes, composed with the avowed object of proving and elucidating the doctrine present us only with a chaos of unintelligibilities, in somuch that it requires some effort of faith to believe that their authors understood themselves.

He REJECTS it, because, so far as the scriptures are concerned, it is altogether a doctrine of *inference*. Were such a doctrine true, it is reasonable to suppose that they would teach it clearly and distinctly; and that whole pages would be occupied in its explanation. Instead of this, a number of texts is collected together from various quarters, distorted from the meaning which they convey in their proper situation, and are made, by their new location, to speak a language not their own.

He REJECTS it, because all the proofs of it, singly and colectively, have not the strength of the first commandment. Trinitarianism betrays the weakness of her cause, by having recourse to such auxiliaries as certain idiomatic phrases and grammatical constructions, which in the judgment of the most learned scholars, do not contain the meaning she would extract from them.

He REJECTS it because it leads to the most fanciful preversions of the word of God. Under the influence of its imagination, even learned, and in other respects, rational divines are led into the most egregious errors in their interpretation of the Scriptures.—Thus they find the three persons of the Trinity in the command given by our Saviour to the Disciples, to baptize: Mat. xxviii. 19, though it says not a syllable of three persons, but simply enjoins to baptize into the name of the Father, i. e. to initiate them, by the rite of baptism, into a profession of belief in the one Supreme God—in the Son by whom he revealed his will—and in the Holy Spirit, or miraculous agency of the Spirit of God, by which the truth of the Gospel was established. It gives no more countenance to the doctrine of three persons in one God, than to that of three Gods in one person. The latter is as rational and Scriptural as the former; and it is surprising that no one has maintained it, since nothing would be more easy than to find arguments in its support.

BIBLICAL.

[From Emerson's Letters from the Ægean.]

Genesis xxxi. 40. The weather during our stay at Smyrna, was tremendously warm the thermometer ranging from 80° to 95°; and in those spots which were shaded from the seabreeze, the sultry breathless air was suffocating. Notwithstanding this the nights were bitterly cold, and every evening after sunset there came a weighty chillness through the air, which was sometimes absolutely benumbing. Without a visit to the Levant, one would be at a loss to fully understand the force of the expression, 'In the day the *drought* consumed me, and the *frost* by night;" but he who has passed a spring in the Ionian Islands, or a summer at Smyrna, can readily comprehend their full import.

Judges v. 30. I should here mention a peculiarity in the costume of this gentleman's servant. He was a native of Saide near the base of Mount Lebanon, and wore a sort of tunic, covered, (especially at the back and arms) with the closest embroidery and patches of variegated cloth. It reminded us at once of Joseph's coat of many colors, and of the spoils of Sisera in the song of Barak. 'To Sisera a prey of divers colors, a prey of divers colors of needle-work, of divers colors of needle-work on both sides.'

1 *Samuel* xxvi. 20. In some of the Cyclades, when the inhabitants are too poor to be enabled to expend much money on gunpowder; they have a practice of chasing the patridges on foot till the birds are so wearied as to be easily taken with the hand; does not this illustrate the passage, which speaks of Saul pursuing David, 'as when one doth hunt a partridge on the mountains.'

2 *Kings* iii. 11. On the conclusion of the repast a boy brought in a towel, a pewter basin, and some soap, and poured water on the hands of each from an antique ewer, while we performed this necessary ablution. This is the custom so often and so minutely described by Homer and by Virgil, and which seems to have been universal throughout the East, from one of the servants of the King of Israel's mentioning, 'here is Elisha the son of Shaphat, who *poured water on the hands* of Elijah.'

Job xxix. 7. About sunset we gennerally went to an open street in the west of Smyrna, where the Greeks chiefly resided, and where, in the clear twilight, the families usually seated themselves by the doors to enjoy the cool breath of evening. Such meetings used to remind us of the days of the patriarch, when Abraham received the angels as he sat by the door of his tent, and where Eli in his ninety and eighth year, as he reclined at sunset on his seat by the way-side, was told by the fugitive soldier that Israel had been vanquished in battle, that his sons Hophni and Phineas were no more, and that the ark of God was taken. The stone benches too, at every door, explain the exclamation of Job; 'Oh, that I was as in months past, in the days of my youth, when my children were about me, when I went up to the gate in the city, when *I prepared my seat in the street.*'

Job xxxiii. 14. The shores were celebrated for the production of the Cimolian earth, still used in fulling by the natives, and likewise made use of for sealing letters, a substitute by no means unusual in the East. 'Is it turned as clay to the seal?'

Solomon's Song i. 5. Though by no means to be identified with them, the habits of the Turcomans of the present day are precisely those of the wandering hordes of Kedar as described in the books of the Old Testament, and their *black* tents would fully suit the simile of Solomon, 'I am *black*, but comely, as the tents of Kedar, as the curtains of Solomon.'

Acts xxvii. 2. A number of other craft were drawn up upon the beach, and made fast to the rocks; for this custom, alluded to by Homer, still prevails in almost every isle of Greece. This fact likewise explains the frequent passages in the New Testament referring to the voyages of St. Paul, wherein, at setting sail, no mention is made *of heaving up the anchor;* but there occur such phrases as the following—'And entering into a ship of Adramytium, we *launched*, meaning to sail by the coasts of Asia;' 'And when the south wind blew softly,' supposing that they had obtained their purpose, '*loosing thence*, they sailed close by Crete,' Acts xxvii. 13; and again, 'And when we *had launched from thence*, we sailed under Cyprus, because the winds were contrary.'—*ib.* v. 4.

ECCLESIASTICAL.

We are anxious to present to our readers some extracts from the 'Second Century Lecture' by Mr. Upham of the First Church in Salem, of which we gave a notice in a late number of the Register After the biographical sketches of his predecessors, the preacher expounds the 'Principles of Congregationalism.' He names three, on two of which he remarks at considerable length. We think Mr. Upham has seized on the distinctive features of Congregationalism, and though in the delineation he may not be perfectly accurate, yet the general idea presented to the reader under each topic, is correct and important. We copy at present what is said on the first of these principles, and reserve the discussion of the second to our next paper, hoping that both will recieve an attentive perusal.

Mr. Upham establishes the historical fact that the Salem Church is the oldest Congregational Church in America, having been formed before that at Plymouth. He therefore justly observes,

While inquiring into the principles, upon which this Church was established, we are, then, inquiring into the fundamental principles of a denomination of churches, which is spread widely over this part of our country, and which, we firmly believe, if its original principles shall be perpetuated and observed, is destined to become a universal denomination. It is indeed a momentous inquiry. May our minds be liberated from prejudice, that we may be prepared to enter upon it! May they be filled with light, that we may accomplish it by the attainment of the truth!

In the first place our Fathers defined *the matter of a Congregational Church* to be *a body of men gathered by voluntary association, proposing to form themselves into an organized community for social worship as Christians, and possessing in themselves, previous to a covenant, or profession, or to the assumption in any form of the ecclesiastical estate, all the powers, rights, faculties, and privileges, which are needed to construct and constitute a church of Christ.*

This will immediately appear upon an examination of the circumstances connected with the establishment of the Church on the 6th of August, 1629. Who were the persons that took part in the transactions of that occasion? There were, it is probable, four ministers present, each of whom had been ordained, and two of them highly distinguished, as clergymen, in the mother country.—And although there is reason to suppose that some among them had not before made a profession of religion, there can be no doubt that many, perhaps the greater part of the laymen had been members of churches and professors of religion previous to their emigration to America, as was certainly the case with Governor Endicott. Still, notwithstanding all this, they seem to have divested themselves, with one accord, of ecclesiastical character. The ministers threw off their official faculties, the church-members were not recognised in that aspect.—The whole company descended, as it were, to that equal rank, in which a state of nature would have arranged them. They entered, not as church-members, but as Christian men, upon a free and open deliberation concerning the right method of erecting themselves into a religious society. A form of covenant was proposed to them, and when they had, upon consultation, unanimously adopted it, they affixed to it their signatures, and thus became a Congregational Church.

Now it would perhaps have been the most natural, it is certainly the usual course, for those, who were already church-members, and had, before leaving England, entered into covenant, to have associated themselves in the first instance, and, in virtue of their previous character, to have superintended the formation of the new church. But in pursuing another course, in determining, that ministers, church-members, and all others who might be desirous of becoming members of the church, should, at the outset, stand on the same ground, and should cooperate, upon an equal footing, in acquiring severally, and by their own act, the character and privileges of a church-member, they distinctly declared that they intended to erect their church upon the basis, not of any powers transferred to them from other ecclesiastical bodies, but of those rights and faculties which men possess in themselves and originally. They asserted, and thus by their practice illustrated the principle, that a collection of individuals, voluntarily associated, although previously possessed of no ecclesiastical character, and connected with no church, have in themselves all the powers which are necessary or desirable for the formation of a complete Christian church.

I repeat that our Fathers not only asserted this principle, but acted upon it, throughout the solemn work of laying the foundations of the Congregational Churches. In their capacity as Christians they first marked out the course in which to proceed in forming themselves into a church. They then, having become a church, by a free election, appointed their Pastor, their Teacher, and their Ruling Elder, and, although the Pastor and Teacher elect had, as has been observed, exercised the powers of those offices in elevated and conspicuous spheres, before they left England, in order most implicitly to show that, in the newly formed church, they were to consider themselves as holding offices, and as invested with powers, which were wholly derived from election here, and not from previous ordination elsewhere, the brethren directed,

that they should be inducted into their stations in the church, and receive the pastoral character, by the imposition of the hands of one of their own number, the Ruling Elder. The faculties and privileges of office were thus emphatically declared to be founded upon a free election by the people, and to emanate directly from the electors. It was with reason that a contemporary who had witnessed these proceedings, in writing to a friend, declared his approbation, in the following language. 'Now, good Sir, I hope that you and the rest of God's people, with you, will say that here was a right foundation laid, and that these two blessed servants of the Lord came in at the door and not at the window.'

Thus were Francis Higginson, Samuel Skelton, and after them, Roger Williams, and Hugh Peters, invested with the clerical office in the First Church. It is certain that this great principle was long preserved in its integrity. When, forty-one years from the ordination of his father Francis, John Higginson was installed, the ceremony was performed by the laymen of the Congregation. Mayor Hawthorne; assisted by the deacons, inducted him to office by the imposition of their hands. The ministers of neighboring Churches were present merely as spectators and auditors.

There is one very important point settled, so far as the authority of the first Congregational Church may be considered as decisive with respect to those which have proceeded from it, by the practice of our Fathers in this particular. By meeting and deliberating in the first instance, solely as Christian believers, or as a congregation, and by designing and determining the character and form of the church, while acting in that capacity, they in reality declared the essential the primary and the ultimate subordination of the church to the congregation. The church which they formed here was derived from the congregation, its modes of construction and of admission were arranged and settled by the congregation, that is, by the community which existed and acted before the church had been erected, or a single individual had been recognised as a church-member. It follows, as an undeniable inference, that the church must be regarded as necessarily dependant upon, and subordinate to, the congregation, from which it was derived, and by which its form, character, and methods of procedure were originally determined. If we would adhere, therefore, to the principles upon which our ecclesiastihal institutions were established, we must regard the church in this light; we must, in short, admit that its title, *Congregational Church*, defines it with accuracy, and that it is a body included within, derived from, and, as a necessary consequence, dependent upon a congregation.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 10, 1829.

RELIEF OF THE POOR.

We understand that the attention of benevolent men is turned with great solicitude, to the prospects of the ensuing winter, particularly as they regard the condition of the poor of this city, among whom are perceived indications of more than usual distress. We are not possessed of the means of judging with any accuracy, of the extent of the evil here spoken of. We are inclined to hope that its present prevalence, and future augmentation, may be less than is apprehended. The individuals from whom such accounts are collected would naturally be most exposed to scenes of peculiar calamity, and most prone to consider them as examples of an unknown, but general state of the poor. The fact however has been fully developed, and substantiated, that there is always a great amount of pauperism existing in this community; that its pressure is particularly severe in winter, and we regard this awakening as affording a fit occasion for reconsidering this interesting and important subject; of looking again at the character of pauperism, as it exists with us,—its causes and remedies. Especially, do we consider this investigation needed, when we have reason to believe that there are causes now in operation, which if not early obviated, may give a melancholy extent to this evil at the present season, or communicate to it an aspect of unprecedented rigor.

We may not have been apprized of all the reasons on which the gloomy anticipations alluded to, have been formed. The three peculiar circumstances which have been presented to our notice, we shall proceed to consider. They are the alleged diminution of the usual employment given to the poor— the unexampled occurrence of commercial losses and embarrassments during the past year, which will disenable or discourage those who were formerly wealthy and liberal, from making further sacrifices in the cause of benevolence—and the increasing opinion of the impolicy of pecuniary aids in checking pauperism, and dissatisfaction with the institutions and factitious modes, hitherto devised for that purpose.

On these considerations, we think there is ground for apprehension. Those who understand the signs of the times, have reason to expect a great diminution of employment and great reduction in the amount of pecuniary benefaction, from these causes; and a great consequent distress in the privations of those who have relied upon it. But why should it be so? Great pecuniary losses which yet leave a competence to the loser, will not exempt him from the necessity of still contributing to the wants of those, who are yet more destitute; and it should be recollected, that to a poor man or woman, the loss of a dollar, is perhaps equal to that of thousands, to those engaged in extensive transactions.—With regard to societies, and institutions for the relief of poverty they have arisen from the plain perception of the inadequacy of individual beneficence; and the increased concentration of power which they produce; and if they have fallen short of their aims, (perhaps for want of sufficient support) or even have done some injury from mismanagement or error in principle,—this does not seem a sufficient reason for neglecting them, or dissolving them without a substitute, and remanding us to the still more burthensome inefficient and precarious efforts of private charity; but would require that we should devise and carry into execution some system yet more comprehensive, more effectual, and more unobjectionable.

We can easily enter into the feelings of those, who, depressed by serious losses, experienced or apprehended, and necessary reductions of expense; have no heart for further benevolent disbursements; and we readily admit that much of the charitable donations which have been, or may be bestowed, may have a tendency to augment the evil they were intended to remove; but that either of these considerations, should bring us to the conclusion, that it is best to let poverty take care of itself, we think would be monstrous. That the poor who are absolutely destitute, and unable to work, should be left to starve and die, while many of their fellow beings were revelling in luxury, is a barbarism from which every mind must revolt. Indeed this cannot be the case to any extent. Absolute pauperism will force itself upon our notice, and will be relieved in some shape or other; if it cannot be by private benevolence, nor by the provisions of government, nor by some system better than either, it will be by public begging; it will be even by crime. The probable effect of withholding the alms of the wealthy, would be, that those in more straitened circumstances, who are in more immediate connection with the poor, and who could not resist the appeal of distress, would give up by degrees their own pittances, until they, in turn, become added to the ranks of poverty, and the whole fall ultimately on the affluent, with augmented force.

It is a question therefore, rather of policy than humanity; for it is not whether the poor shall be relieved—which must be done—but in *what manner* it can be done most effectually, most economically, most safely. On this question, which embraces the long discussed, and difficult topic of pauperism, we are not prepared to offer any project, even if the space we have already taken, could be extended for the purpose; but our whole object has been to call a vivid attention to it. We think that by some special meeting or public discussions, intelligent and benevolent minds should engage in it at once. It is a subject which concerns all, and should be attended to generally, it is an important subject, and should be entered into earnestly; it is a difficult subject, and should be deliberated on cautiously, and it is a pressing subject and should be acted on immediately.

SPIRIT OF THE PILGRIMS.

The last number of the Spirit of the Pilgrims contains an article entitled a 'Review of a Review of Professor Stuart's Commentary on the Epistle to the Hebrews, in several Numbers of the Christian Examiner.'

We felt some doubt whether it was advisable for us to take any notice of this production; nor is it our present purpose to enter into the discussions which it invites. Our only object is to consider the style and tone of the piece. It appears to us that this article passes over all the limits which civility, not to say Christian charity, imposes in conducting controversy.

In a controversy the opinions of opponents ought always be treated with courtesy and respest. Unfairness and bad motives should never be imputed, unless such a course becomes absolutely necessary, which can very rarely happen, for the character and conduct of individuals have no necessary connection with their speculative doctrines. The language, too, in which controversy is conducted, ought always to be mild and forbearing; all irritating and insulting expressions should be avoided. The opinions and not the persons of opponents should ever be the object of attack. How far these principles have been regarded in the article under consideration will appear from a few extracts.

"We should not expect by any remarks [which] we could make, or any arguments [which] we might adduce, to influence in the least the mind of this writer, compromised as he is to party, and goaded on by pressing circumstance and outbreaking opinion. Neither do we expect to moderate the fury of the 'forty men which have bound themselves with an oath that they will neither eat nor drink till they have' outrooted 'the false estimate which is so general of the nature and uses of the holy Scriptures.' But we do trust there are some candid, serious minds among Unitarians, who are disposed solemnly to think, to weigh arguments and anticipate consequences, before they cut themselves adrift from the rock Christ Jesus, to wander, without chart, compass, or quadrant, on the cheerless, shoreless ocean of infidelity."

After quoting a passage in the Christian Examiner, which states that the canonical books of the New Testament are not a *revelation*, but the *records* of a revelation, we find the following,—

"There it is—out at last. The skeleton is at length disclosed in its own shrunken, fleshless hideousness. July 1829 will form an epoch in American Unitarianism not soon to be forgotten. The very writer who in 1819 pronounced it 'extremely presumptuous' in any of his opponents to charge Unitarians with a disposition or tendency to reject the Scriptures, is himself the man in 1829 to do the deed. Hazael was not the only self-ignorant man who has lived upon our globe.'

In the same article the leaders as they are styled of the Unitarian party, if not the whole body of Unitarians, are again and again directly charged with infidelity; which the writer thinks they have hitherto concealed. 'But, it seems,' he continues, 'the time has come for the mask to be removed.' He soon after asks,—

"What is Unitarianism? With great pretensions, what is it but a revolving mountain of ice, chilling all and destroying many that come within its influence, but gradually melting and disappearing before the sun of truth? What is it but a summer's brook, that dries up and fails at the season of utmost need? What is it but a cloud without water, carried about of winds; a tree whose fruit withereth, twice dead, plucked up by the roots; a raging wave of the sea, foaming out its own shame; a wandering star, to which is reserved the blackness of darkness forever?"

"Its recent evolution presents it with the distinct features and tangible form of infidelity."

The writer warns men not to be cheated by the 'thin and guileful pretences' of Unitarianism.

"Satan when transformed into an angel of light, will deny with most outrageous yet oily persistency that he is the foul fiend. Is he therefore no longer Satan? He will claim with unblushing shamelessness to be Gabriel? Is he therefore Gabriel?"

In another place he says;—

"The review under consideration exhibits *a characteristic specimen of Unitarian credulity and skepticism.*"

* * * * * * * *

"Is the intellect of Cicero in this gentleman's apprehension, on a par with the Spirit of God? Does he intend to deify Cicero, or to make God 'altogether such an one as himself.'"

Another passage contains the following charge;—

"We add another general remark. Whatever they may have professed in the Christian Disciple and Christian Examiner, *this Reviewer, and other leading Unitarians, have actually for years rejected the commonly received views as to the inspiration and infallibility of the holy Scriptures.* We have already seen that he and other writers in those Unitarian magazines have repeatedly professed to receive the holy Scriptures as an authoritative and infallible revelation from God. When the tendency of their system and the disposition of their writers to reject these views of the inspiration and divine authority of the Bible have been pointed out by Professor Stuart and others, with however much delicacy to individual feeling, they have indignantly repelled the charge, pronouncing it 'extremely presumptuous,' and throwing back accusations, which we need not repeat.

"The allegation, then, contained in our general remarks, is one of great delicacy and great importance. It affects not the capacity, but the honesty, not the attainments, but the principles of certain gentlemen who assert that the orthodox have mistaken some of the grossest errors of man for essential doctrines of the religion of God.

We ask our readers, we ask all candid men of all sects, whether this is fair criticism. Is it Christian to impeach the moral character of an individual for a conscientious difference of opinion on any doctrine, however important it may be conceived to be? Is it just to stigmatize a large body of men as infidels, who claim for themselves the name of Christians? Is it decent and respectful to compare any man to Satan?

But enough of this. We do not complain of this article, because we think that Unitarians have anything to fear from this or any similar attack; for it is our sincere belief that if it was a mere question of policy, we could do nothing better than to encourage such abuse.

It does not require much observation to see that it is the tendency of all violent and unmannerly vituperation to excite the sympathy of all unprejudiced persons for those who are wantonly assaulted, and lead to a belief that the aggressor is in the wrong.

Though the heated mind of the violent partizan may be gratified by vulgar language and bitter personalities, all who do not share in the feeling will be disgusted. The loss of temper is generally regarded as a sign of a bad cause

We protest against this mode of carrying on controversy. It almost destroys the power of dispassionate examination in those who indulge in it. It tends to irritate and exasperate opponents, to provoke recrimination, to excite bad passions of both sides; to render the breach between contending sectaries wider and more difficult to repair; to make the higher duties of religion and morality neglected, amid the clamor of angry disputation; and to bring religion itself into disrepute.

DISCOURSE ON THE TIMES.

Our readers will perceive on the first page of this day's Register, the second and concluding part of Mr. Palfrey's discourse on some of the moral causes and remedies of the embarrassments so generally suffered at the present time. We thank the author for the permission of publishing in full, what had already appeared in a brief abstract: and we cannot doubt, that the faithful, prudent, and serious suggestions of the preacher will commend themselves to the approbation of the judicious. The subject, we regard, as one of pressing moment.—of great practical importance; and we hope, it may obtain, not the attention only, but what is a far more difficult end of preaching, a due self-application.

We are aware, that to subjects of this class, and in general, to topics of a local character, immediately affecting the passing interests of the community, there are objections. And, undoubtedly, in presenting them, the preacher has need of a spirit of judgment and understanding. And it is, chiefly, we readily grant, in a wise application of established undeniable principles to particular events, that the best objects of preachisg are most effectually advanced. We are not with those, who would vindicate, or approve that strain of preaching, which in politics, religion, or any other topic mingles itself with the passions of the day, and makes the pulpit a minister to any purposes, but the virtue and happiness of men. Yet when great evils are suffered, involving extensive interests of individuals, families, and communities; and there is reason to believe, that in the monitions of religion may be found a rebuke and a remedy, then it appears to us the province of the Christian minister to apply the unchanging word: to inquire, with the prudence and the meekness, which always become him, 'Is there not a cause?' and freely to expose both the danger and the duty.

In the earlier periods of New England, ministers were expected to preach much 'to the times:' and on all great topics, both of a local and a general nature, even those that would seem to partake largely of a secular character, the people were accustomed to look for instruction from their lips. The day has been, when the 'Great and General Court' with the Governor at their head adjourned their session to attend the Thursday Lecture; when Cotton, or Wilson, or some other 'Master of Israel' would show from the word what, upon any crisis, the rulers and the people ought to do. And instances are recorded, in which public measures or special acts have taken shape and direction from the interpretation of scripture or other instruction, then given. Through the whole revolutionary war, also, the influence of the clergy in these respects was greatly desired and valued: and so intimate was then the connexion in the cause of religion and freedom, that it was no less wise to exert it, than it was dangerous to withhold it.

Since that time great changes have taken place. Public opinion, the progress of general knowledge, the diffusion of information on all interesting topics, with the right, universally recognized for every individual of judgtng for himself, has made unnecessary the interference of the preacher. And his pecular, his most honorable province is unquestionably with those great and unchangeable truths, which remain amidst all the fluctuations of human affairs, and the contentions of human passion. Still, occasions may and must arise, when the general precepts or warnings of religion, should be applied to passing events: and we honor the fidelity, which wisely meets the occasion; and applies needed and salutary, though it may possibly prove to some, unwelcome caution. The thoughtless or unfriendly, even the harsh and unwarrantable criticisms, which are too often indulged, on such occasions will deter no conscientious minister from this self-denying duty. In the discourse before us, this duty we think, has been well perfomed. The author has exhibited the whole topic with clearness, prudence, and judgment; exposing some sources of the evil, and pointing out a remedy. His remarks *on a profuse manner of living* as one cause of pecuniary embarrassments, are entitled to general attention. The preacher tells us, 'he has spoken frankly what was in his mind upon this serious subject:' and therefore most reasonably entreats, 'that as far as it is just, it may not be passed by.'

THE JESUIT.

The following notice originally appeared in the Roman Catholic paper of this city, of the establishment of which we informed our readers two or three weeks since. Some may be amused, others surprised, some perhaps indignant at the language used about fallible mortals, and the Church of which they are prelates. If these Bishops are worthy successors of the Apostles, they will be disposed to address their injudicious friends, the editors of the Jesuit, in the words of Barnabas and Paul, 'Sirs, why do ye these things? We also are men of like passions with you.'

We anticipate one good effect from the publication of such articles. They may teach some Protestants more modesty in asserting their claims, as the sole depositories of truth, and defenders of religion. Groundless and self contradictory as are the pretensions of the Roman Catholic Church, they are more plausible than the like arrogance in any of the disciples of the reformation. It would be well for some Protestants sects and writers, to remember that many of their arguments are far more pertinent in support of the claims of this Church than of their own, and that the language of dogmatism and illiberality is even more inexcusable in one who rejects, than in one who bows to the authority of the Pope.

The Right Rev. Dr. FENWICK left Boston on Tuesday morning last, (the 22d Sept.) on his way to Baltimore, where all the Roman Catholic Bishops of the United States are to convene on the 1st of October in a full, Provincial Synod.

The Venerable and Illustrious Hierarchy of the Apostolic church in Republican America, will occupy their respective seats in full Pontifical costume, and open their important session in strict conformity with the usages of the Roman catholic church time immemorial, by the invocation of the Holy Ghost, the Father of Light; supplicating Him, the author of every good and perfect gift, that he would shower down his heavenly grace, his manifold spirit upon them, and conduct them into all truth in their deliberations about the prosperity and diffusion of *that* church which was led into all truth, and which by him was, is, and ever must be confirmed therein,—a church which is 'the pillar and ground of truth,' and against which, 'the gates of hell shall never prevail.' What scene more imposing, what more impressive and edifying, than to behold the elect of Israel, the anointed of the Lord evidencing on this occasion a paternal, a pastoral solicitude for the preservation and spiritual welfare of their subordinate pastors and their respective flocks.

This will be the second Provincial Synod ever held in North America, since its conversion to Christianity. The First took place in 1809, under the auspices of the MOST REV. DR. CARROL, who was the first Roman Catholic Archbishop of these United States; whose sanctity of life is happily registered in Heaven; whose patriotism of soul in contributing to snap the galling chain of his once oppressed country, had been duly appreciated by the celebrated Franklin, and is still gratefully remembered by a few of the survivors of the revolutionary storm.

How *unique* is the catholic religion! How beautifully adapted to all climates and governments! How salutary to the Prince and the peasant! How venerable in years, how august in Sacrifice, how uniform, how immutable in morals and in faith! How unparallelled in purity and piety! How indulgent, and yet how uncompromising! With the buckler of righteousness, the helmet of infallibility, with the lightning sword of true Faith, she strides over the ruins of Time, and marches with her Sons militant into everlasting Salvation.

CRITICAL NOTICES.

THE LIBERAL PREACHER, *for October*, 1829. Sermon by REV. ANDREW BIGELOW,—'*Paul at Athens, a preacher of Unitarianism.*'

We have read this sermon with much interest. Should any object to the title, because Paul preached Unitarianism not so much positively, as negatively, by his silence on points now considered essential to orthodoxy, we reply that to preach Unitarianism, is to inculcate the great doctrines of religion, without regard to the errors that may be incorporated with the gospel. The first part of the discourse is occupied in shewing, that Unitarianism has the claim of superior antiquity, which is done satisfactorily. There may be an appearance of paradox in the position, that the most modern state of opinion is most entitled to respect on the score of age; but rightly understood, we think the argument is an ingenious and forcible one.

In coming to the main purpose of the discourse —after giving a statement of the circumstances of the trial of Paul at Athens, an enumeration of eight points is made, which embrace the whole scope of the doctrinal part of his defence on that occasion, and by which it is shown, that not a shadow of any of the ideas now deemed indispensable topics of orthodox preaching, was communicated by him; from which the conclusion is drawn, that, even if in other parts of scripture, his writings savored of these views, he did not consider the exhibition of them essential on important occasions; and so far his practice coincided with that of Unitarians. We should not feel authorised to come to such decided results as this discourse draws, from this single instance; but when we find the same argument can be applied to our Lord's sermon on the mount, the preaching of Peter at the Pentecost, and all the other recorded addresses of the Apostles, we think that as strong a negative evidence can be drawn from this uniform silence on Calvinistic points, against their truth, as would be afforded by a positive denial of them.

A SERMON, *delivered at the Dedication of the Second Congregational Church in* WORCESTER, *Aug.* 20, 1829. By AARON BANCROFT, D. D. *Senior Pastor.* pp. 24. 8vo.

Dr. Bancroft's name is connected with the history of Unitarianism in this country during that period when the avowal of this faith exposed its professors to the loss of friends, influence and station, besides many inferior inconveniences. He has lived to see the doctrines, which he early taught, and for which he was made to endure much, cherished and acknowledged by thousands in New England, and spreading themselves on every side. The society over which he was appointed to watch in its days of depression, has acquired strength, and permitting patience to have its perfect work, has triumphed over the difficulties that were accumulated around it. On the occasion of dedicating a new house of worship for them whom he had taught the elements of the gospel of Christ, or had labored to perfect in holiness, the venerable pastor spake the words of sound doctrine, and from a long experience drew the lessons of wisdom.

In this discourse the writer touches on many topics, but on each he speaks with simplicity and directness The order of the divine revelations—the peculiar claims of Christianity—the consistency of Unitarian views with the preaching of the apostles—the opposition with which these opinions have been assailed—the temper and manner in which they should be defended—the grounds on which we may anticipate their wider reception furnished by events of a distant and of a recent date, especially by the changes that have taken place among those who retain the name of Orthodox—the nature of Christian worship—the importance of union and charity—these are the subjects of remark, and upon each of them something valuable is said, though in few words. The people, to whom the preacher has for nearly half a century been an instructer in the things of the kingdom of God, will especially regard his exhortations, but many others will rejoice with them in contemplating the vigor that marks his old age, and in believing that his last days will be his best days.

The facts mentioned in the following note we have often observed, and the inference drawn from them we consider perfectly just.

'Much has been said respecting the multiplication of Calvinistic societies in Massachusetts, and this fact has been adduced as proof of the increasing prevalence of the Calvinistic faith. The fact proves the increasing prevalence of liberal views. These new societies are generally composed of seceders from old parishes, the majority of whose members have become Unitarian. Six of the more recently formed Calvinistic societies in the County of Worcester, fall under this description; and they are small in numbers.'

ORIGINAL COMMUNICATIONS.

CHARACTER OF HUGH PETERS.

[The following letter from the author of the 'Second Century Lecture' our readers will find is in continuation of his remarks on the character of Hugh Peters as a politician and statesman.

Salem, Oct. 5, 1829.

DEAR SIR,—As the communication published in your paper of the 3d, prepared in compliance with a request contained in your letter of Sept. 26th, may have failed to satisfy others among its readers as well as yourself, I feel constrained, but with extreme reluctance, in justice to my own assertions, and to the memory of one of our early New England ministers, a great benefactor of America and an ardent friend of human liberty, again to undertake the defence of the character of Hugh Peters, as a patriot.

The charges against him, on this point, are the two following; vindictiveness towards the Royalists, and cruelty towards the king.

To refute the first I offer the following facts.

He made successful exertions to save the life of the Earl of Norwich (erroneously printed Warwick in the Register of the 3d;)* and that nobleman, in token of gratitude for his generous and benevolent services, presented to him his seal, which he produced upon his trial. The Marquis of Worcester had been Mr. Peters' enemy, but notwithstanding this, he found in him, at a time when he stood in need of his interposition, an active and compassionate friend. And when in the changes of fortune, Mr. Peters was himself brought to trial, he produced a certificate from the widow of the Marquis testifying to his kindness to her husband. 'Through all his sufferings,' said she, 'Mr. Peters was my greatest friend.' In like manner Sir John Hotham declared publicly, on the scaffold, just before his execution, his grateful sense of his friendly services to him.

But there is one case which, while it exhibits the energetic virtue and strong principles of Mr. Peters, places beyond all doubt not only his willingness to befriend the Royalists in their misfortunes, but his readiness to expose himself to danger in doing it. On the 9th of February 1648, James Duke of Hamilton, and Earl of Cambridge, a native and subject of Scotland, was arraigned before the High Court of Justice, the judicial body established by the Parliament, on the charge of High Treason, being accused of 'having levied war to assist the king against the kingdom and people of England.' A minute report of his trial, drawn up by a political friend of the Duke, and of course, a political enemy of Hugh Peters, is now before me. It seems that the following were the circumstances of the capture of the Duke,

The Parliament army had invested him so closely that it was next to impossible for him to escape. It was the design of Cromwell to compel him to surrender at discretion, that he might be enabled to dispose of him as he should see fit. In the mean time it became rumored abroad that the Duke was proposing to make terms with Gen. Lambert, one of the Parliament commanders. Immediately upon hearing this, Cromwell sent orders to Lord Grey another of his generals, not to permit this negociation to proceed, to break it off instantly, and to prevent the concession of any terms of surrender whatever to the Duke of Hamilton. In obedience to these orders. Lord Grey despatched a Col. Wayte, and Hugh Peters to inform the Duke that he must not surrender himself to Gen. Lambert, or to any other officer than Lord Grey. Upon reaching him, however, they found that the articles of capitulation had already been signed by the respectively appointed commissioners, and that hostages had been exchanged between the Duke and Gen. Lambert. By these articles the life of the prisoner, and the safety of his person were secured to him.

Upon this capitulation the Duke of Hamilton mainly rested his defence. The whole influence of Cromwell, of the Parliament, and of the army was brought to bear against him at his trial. It was evidently their purpose to have him convicted. But Hugh Peters became deeply interested in his favor. He stood forth alone, in opposition to his party and all his interest, the firm and fearless friend of the accused. Col. Wayte, his colleague, permitting himself to be operated upon by the prevailing feeling against the prisoner, testified that when he and Mr. Peters reached him, although he had previously consented to the articles agreed upon with the commissioners of Gen. Lambert, he declared that he prefered to surrender to Lord Grey, and that he wished to be considered as his prisoner. Hugh Peters could not sit in silence and hear such false testimony. He instantly rose, and with a deliberate aud solemn voice exclaimed 'He lyes, he lyes;' and while on the spot, summoned witnesses who proved that the testimony of Col. Wayte was altogether untrue.

The next attempt of the counsel for the Parliament was to define away the import of the articles of surrender. One of the commissioners employed on the side of Gen. Lambert, named Lilburn, testified that the clause, securing to the Duke his life and the safety of his person, was intended merely to defend him from the violence of the soldiery, and not from the justice of Parliament! This pitiful evasion, this unprincipled shuffling on the part of the witness again aroused the moral sense of Mr. Peters. He rose, expressed his great abhorrence of Lilburn's gloss, and uttered these admirable sentiments. He said 'that much tenderness was to be used, where the life of so eminent a person was concerned; he had seen many articles of war, but had never heard of such ambiguity; and that it was clear that by those articles the Duke held his life secured, as well from the Parliament, as from the soldiers. 'He wished to God, that, if their commissioners had meant otherwise, it had been so expressed in the articles, it being most necessary that articles, in a concernment of life, should be plain and certain.' But notwithstanding his expostulations against the extraordinary intepretation which Lilburn had put upon the articles, the other commissioners appeared soon after before the court, and seconded his evidence, by testifying that they also understood them in that sense at the time of signing them. The consequence was that the prisoner was condemned to death.

The Duke of Hamilton had resorted, during his trial, and before it came on, to every honorable expedient to save his life. Mr. Peters had aided him throughout; and even after his condemnation persevered in the most disinterested and magnanimous exertions on his behalf. The sentence was passed upon the Duke on the 6th of March. The execution was ordered to take place on the 9th. His faithful friend resolved to make one bold and daring effort more to save him. You will find it recorded, if my authorities are corrrect, in 'Ormond's Papers,' Vol. I. p. 283. On the morning of the 8th of March, Hugh Peters, in the face of Cromwell, and in defiance of the irresistible power which he then wielded, appeared on the floor of Parliament, advanced to the chair of the speaker, and presented to him with his own hands a petition for the pardon of the Duke of Hamilton! It is hard to tell which shines forth most brightly in this noble act, his moral courage, or his benevolence. He hazarded his own security, and put at stake his whole influence, which was so great at that time that many believed. it is said, 'that Hamilton would at last escape' through his zealous and resolute interposition. But all was unavailing. The petition was negatived by the Parliament; and the Duke of Hamilton was beheaded on the following day. This generous, and truly Christian conduct, towards a foreigner, a stranger, and an enemy, ought to have been remembered by the Royalists when, twelve years afterwards, Mr. Peters was brought to trial before them for his life. But none were found who had courage or gratitude enough to offer a plea in his favor. His servics of benevolence were all forgotten. Such is human justice? What consolation there is in the assurance that, although the memory of our good deeds may be erased from the mind of man, they are recorded in bright and imperishable characters on high! It has been sufficient to sustain every innocent sufferer, in the midst of a cruel and ungrateful world.

These facts cannot fail to convince every one of the incorrectness of the imputation made upon Hugh Peters of vindictiveness towards the *party* of the King.

I am, respectfully,
Your obt. servt.
C. W. U.

* Also, for *lies*, at the conclusion of the former letter, read *bias*.

OBITUARY.

REV. GEORGE MOREY.

We have been favored with the following extract from a sermon preached by Rev. Dr. Saunders of Medfield at the funeral of Rev. George Morey, late minister of Walpole.

We have, this day come up to the house of God, to witness a scene most affecting.—Another of our number is removed. A Father in our Israel is no more. One more light of the church is put out. We think on what our venerable friend once was and we mourn. I am not in the habit of passing high eulogies upon the dead. They are before another Judge, where the opinions of men are nothing. Yet it is an encouragement to the living to know, that their memories and their good deeds will not be wholly forgotten by survivors. Standing where I now do, with an acquaintance of well nigh 40 years, I will not let my old and faithful friend go down to the grave, without some notices of his honorable and worthy life. He was born in Norton, on the 18th Dec. old style, 1749; which brought him to his 80th year, at the time of his decease. At 23 years of age, he was entered a student at Harvard College, where he graduated in the class of the memorable year of 1776. In this period of the rovolution, the College was broken up; and, the buildings being in possession of the Provincial troops, the students removed to the town of Concord. That class consisted of 43 graduates, 32 of whom are now among the dead.

As he was 27 years of age when he took his first degree, and long preparatory studies for the profession not being then customary, he very soon began to preach. The fields of his earliest labors were in the towns of Providence, Winchester, Marlborough, West Needham, Berkley, Attleborough, and Scituate. He received invitations to settle in Hanover, Mass. and in Oxford, N. H.—He was ordained, in this place, 19th Nov. 1783, nearly 46 years ago. His ordination sermon was preached by Rev. Jason Haven, of Dedham, from Acts x. 29. He continued here in the active duties of his ministry, almost 43 years. During all this time, it is said, he never was detained by sickness from the services of the sabbath, more than once, and then by a hoarse cold merely. He was never visited by any severe sickness, 'till his last one. On May 21, 1826, in the 77th year of his age, he retired from the active duties of his ministry, which infirmities had made necessary to him, by a mutual agreement, with a provision for the wants of old age, honorable to the just liberality of his people. Towards the close of life, his whole constitution, like that of his predecessor, manifested morbid affection, when, at length, he quietly fell asleep, we doubt not, in him, who is 'the resurrection and the life.'

We love to preserve the portraits of the mind, as well as of the body. The deceased has left no printed works, where his thoughts could be recorded. They who best knew him before the decays of age, will admit, that his mind was strong; his talents were of the useful kind, while his judgment of men and things was excellent. He was a 'lover of good men;' and his house was the mansion of kind and cheerful hospitality. It was not in his nature to forsake a friend, or to betray a trust. He had a high sense of honor, and a mind that foresaw the consequences of actions. Living in times of revolution, his feelings of patriotism were decisive and warm. Few men were oftener called into counsel. No one ever felt a deeper interest in passing events. In religion, he possessed *a very catholic spirit, inclining to no pernicious extremes*, though *his associations were always with his more liberal brethren.* He mourned over the *strange times in which we live; when ministers of a common faith refuse intercourse; when they urge the Christian community to* SEPARATE; *when they dare to pronounce each other* HERETICS; *when churches war on each other as common enemies; when creeds* are more valued than a *good life;* when terms of communion are made to consist in old antiquated controversies, about which wise and good men never could agree, on which there is no authority on earth ever to decide—controversies which never did any good, but always a great deal of mischief:—which have been hunted up, and hunted down, a thousand times over, and so will be, down to the end of time; thus putting into the mouths of the enemies of all religion, this biting and bitter taunt—'these Christians have just enough religion to hate one another heartily.'

Few of the ministers of religion labor so long as he did. He had outlived all the ministers of the Association, who were members when he was first connected with it; and during nearly twenty years, he has been senior member, and the presiding officer in it. He has seen the years which are reckoned to almost three generations. Before he retired from the active duties of his ministry, during 43 years, 335 persons were baptized, 770 had been married, and 755 had died. The average number of deaths were 18 in a year. During his ministry, 47 men and 105 women were admitted member of his church making in all 152. When he retired, the church consisted of 24 males and 59 females, or 83 members. At that time, there were only one male and four females, who were members of the church at the time of his ordination. The church was formed July 2, 1730, or more than 99 years ago.—*In all this time, there was never an ecclesiastical council called to settle difficultics.* There have been only two pastors, before the present one, the first being pastor 48 years, and the second 46 years, leaving *about 5 years of vacancies.*

SUMMARY.

Fatherless and Widows' Society. A Sermon will be delivered on Sunday evening, in Park Street Church, by Rev. Mr. Malcom, before the Fatherless and Widows' Society. A collection will be taken in aid of the Society' funds.

Harvard University. An order has lately been sent to London for a large number of modern standard works in the different languages of Europe.

The whole number of students now connected with the institution is 413.

GRADUATES.	
Candidates for the Ministry,	12
Theological Students,	40
Theological Students, not members of the regular classes	2
Students attending Medical Lectures,	83
Law Students,	24
	161
UNDERGRADUATES.	
Seniors,	48
Juniors,	70
Sophomores,	74
Freshmea,	55
Students and candidates for a Degree,	5
	252
Total,	413

Academy at Woburn. An Academy has recently been established at Woburn, professedly on enlarged & catholic principles; in other words, that none who resorted thither should be molested on the subject of religious belief. The sentiment has gone abroad however—and as many think not without just cause—that Calvinistic influence so far preponderates in its management, that it is quite a sectarian institution. So strong, indeed, is this belief, with a particular class of the community, that an effort is now making for the establishment of another Academy in the same town. The Christian Intelligencer states that the subject has been brought before one of the Universalist Associations, and that it has been recommended by them to the attenion of the public.

Installation. On Wednesday last, the Rev. Stetson Raymond, was installed Pastor of the Congregational Church in Freetown.

Maine Election. It appears to be generally admitted that Gen. Hunton has a plurality of some hundreds of votes for govenor, over Judge Smith. But it is not yet certain that the choice may not rest with the legislature. In this case the constitution requires that the House elect two from the four highest candidates voted for by the people; and that the Senate shall elect one of the two thus returned to be Governor.

Fire at Augusta. Another destructive fire is said to have occurred at Augusta, Geo. on the 24th ult. The damage is estimated at $100,000. A considerable amount of which is said to have been insured at Hartford, Conn.

New Methodist College. The New York Methodist Conference, includes in its territorial limits a great part of the States of New-York and Connecticut. At the meeting of the Conference, last year, a committee was chosen to make inquiries respecting the best location of a college, the means of endowing it, &c. Efforts are making by the inhabitants of Middletown, Fairfield Co. Connecticut, and also by the inhabitants of Bridegport, on the Sound, to obtain the location of the college among themselves,

The Troy Sentinel advocates its location in that city, and recommends it by saying, that 'it would be difficult to find a more eligible position, on the score of health and pleasantness, convenience of access, or the sobriety and soundness of the tone of society and state of manners.'

Yellow Fever. It is said that in the treatment of this pestilence, in New Orleans, during the present season, the Vapor Bath has been used with distinguished success: the use was introduced by a physician by the name of M'Farland. *Troy Sentinel.*

Literary. The Keepsake is in a state of great forwardness; among the contributors' names are the following: Sir Walter Scott—Lord Byron—Lord Holland—Lord Normandy—Lord Morpeth—Lord Porchester—Lord Nugent—Hon. George Agar Ellis—Hon. Charles Phipps—Hon. Henry Liddell—R. Bernal, P. M.—Theodore Hook—S. T. Coleridge—Archdeacon Spencer—J. R. Gowen—William Roscoe—W. Jerdan—Lady Caroline Lamb—Miss Landon—Thomas Haynes Bayly—Charles Brinsley Sheridan—the authors of 'Anastasius,' 'Granby,' 'O'-Hara Tales,' 'Frankenstem,' 'Hungarian Tales,' and 'Hajji Baba.' Of these we hear that Sir Walter Scott's contribution is a dramatic romance, alias a tragedy in five acts, written in imitation of the German, and founded on the Free Nights; and Lord Byron's are ten letters of the most interesting nature, beginning with his settlement at Pisa in 1821, and ending at Missolonghi in April 1824, a few days before his death.

From Europe. English papers to Aug. 27th have been received. They contain a statement of a rumor of the taking of Constantinople by the Russians. It was not however considered authentic.

The report is considered as having been made in anticipation of an event, which, from the latest accounts, it seems probable may, long before this have occured.

An account of a Russian victory at Kirki Kalissa, though unofficial, was credited at Paris and London.

Gibraltar. London papers contain several articles indicating the rapid decline of Gibraltar as a commercial mart, since the creation of Cadiz into a free port. A letter from Gibraltar says, 'Our streets are quite deserted; and rents have fallen fully 50 per cent. and some more. The stores are empty, and the stocks on hand have been sent to Cadiz, where many persons, (including some American houses) have established themselves. We can add, that several persons from the United States have also removed to Cadiz; and that the probability is, that the market will soon be overstocked with adventurers.'

The Press in France. The editor of one of the Paris papers holds the following language in regard to the liberty of the press.

'The word,' says he, 'which you would not have written without tremor in 1813, you may speak to day baptized the king himself, and nothing will come of it. In a coffee-house or a theatre, thunder against the government, all the world applauds you; andif a base spy comes about you, to live by the pickings of your discourse, crush him, and the tribunals will hardly ask of you what you have done with his bones. If this is not liberty, gentlemen, go to England—transport yourselves to the United States—and then come back and tell us in what country they breathe a better air of independence than in France.'

Of seventeen Paris journals the proprietors of at least one-third are noblemen or persons of great distinction in the literary and scientific world. Of one leading paper the proprietors are a Duke, a Count, and a Baron.

MARRIAGES.

In this city, by the Rev. Mr. Barrett, Nathaniel P. Lovering, merchant, of the firm of Copeland & Lovering, to Miss Mary L. Clapp, eldest daughter of William W. Clapp, Esq. editor of the Evening Gazette; by Rev. Dr. Lowell, Mr. Joshua Brackett Stearns to Miss Sarah Churchill; Mr. Jesse Eames to Miss Mary Fitz; by Rev. Mr. Parkman, Mr. Robert W. Holt, of Liverpool, Eng. to Miss Ann M. S. Jones, daughter of Mr. Owen J. of this city; by Rev. Mr. Emerson, Nathan Storrs, Esq. of Northampton to Miss Sarah James, of this city.

In Roxbury, Mr. Samuel Wales, Jr. to Miss Martha Ann Sigourney, daughter of the late Mr. Daniel Sigourney of this city.

In Charlestown, by the Rev. Mr. Walker, Francis E. Goddard, Esq. of Louisville, Ky. to Miss Martha Bartlett, of the former place.

In Lynn, Mr. George Atkinson to Miss Selina S. Breed.

In Cambridge, by Rev. Mr. Gannett, Mr. Frederick H. Manson to Miss Mary Ann Rumrill.

In Bingham, Mr. John Cornish, of Plymouth, to Miss Maria Dunbar; Mr. Jotham Burrill to Miss Almira Whittier.

In Norton, Mr. Newton S. Hodges, of Taunton, to Miss Lurana W. Lane, of N.

In Bath, Mr. Abraham Kimball, Jr. to Miss Philenia Fasset, Capt. Gates Richardson to Miss Desire Brooks.

In Concord, N. H. on the 30th ult. Rev. Ralph Waldo Emerson, of this city,to Miss Ellen L. Tucker,of C.

DEATHS.

In this city, Mr. Daniel Hayes, aged 45 years; Mrs. Mary Burney, 58; on Sunday, Mrs. Mary Moore, 96; on the 5th inst. Mrs. Lydia, widow of the late Nathan Eaton, formerly of South Reading, 77; on Wednesday morning, Phillip Henry, eldest son of Mr. Wm. H. Delano, aged 3 years and 6 months.

In Cambridgeport, Mr. Amos Monroe, aged 63.

In Charlestown, Mrs. Elizabeth R. wife of Abraham Andrews, 32.

In Roxbury, Miss Margaret daughter of Mr. Nathan Watson, 22.

In Newburyport, Mary, relict of the late Nicholas Johnson, Esq. 74.

In Danvers, on Sunday the 27th ult. Mary A. daughter of Rev. Charles C. Sewall, aged 4 years.

In Bellows' Falls, 29th ult. Mrs. Elizabeth Atkinson, relict of the late John Atkinson, Esq. and daughter of the late Dea. Storer, of this city, aged 73 years.

In her youth, possessed of a person, character and manners unusually attractive, she early gave her hand to a man worthy of her love; with whom she lived happily 52 years, and bore him seventeen children.—Her large family was the object of her constant care; and by her steady government, her wise precepts, and pure example, her children were trained to prudent, industrious and virtuous habits. To a large circle of friends and acquaintance, her house was the seat of hospitality, order and peace; and, though called to severe trials and bereavements, a complaint or murmur never escaped her—resignation and gratitude, were the steady inmates of her bosom. To the poor her charities were judicious and unremitted—when she had little, she gave cheerfully that little—and when she had much, she gave liberally; for she gave from principle.

Having performed faithfully the duties of a child, a wife, and a mother, she walked the solitary path of the widow, her heart cheered by the kind attention of her children, and sustained by the hopes and promises of that Gospel which had been her study through her long life. [*From the Palladium, by Request.*]

In Weathersfield, Vt. Miss Mary Saltonstall, eldest daughter of William F. Brazer, of Groton, Mass. aged 21. She was brought to her native place for interment. We are unwilling to let the death of this amiable young woman pass by unnoticed. She was one, whom it was impossible to know, without regarding with feelings of more than common interest; and these feelings were not awakened alone by her modest and gentle manners, by her unvaried sweetness of temper, by her vivacity, frankness and simplicity; but by something there was about her, that spoke of inward purity, and betokened a heart alive with every amiable sensibility, and in unison with virtue, with benevolence, with piety. She has gone down to the grave in all her loveliness, with the dew of her youth, and all her youthful hopes and feelings fresh and fair upon her. Her countenance, on which so lately sat the bloom of health and beauty has changed, and she has passed away. But not soon will her memory pass away, nor the mournful feelings which her early death has awakened. Her image and the remembrance of her virtues, will be long and fondly cherished by a large circle of affectionate relatives and attached friends. And even they, who feel this bereavment most nearly, will be able, at length, to think of her, of her sisterly kindness, of her filial affection and duty, of her unaffected piety, and of all she did and desired to do, to render herself useful, with a soothing and delightful complacency. They will remember that the Saviour has said, 'Blessed are the pure in heart for they shall see God.'—*Centinel.*

LECTURES ON ENTOMOLOGY.

DR. STORER, proposes to deliver a short course of Lectures on Entomology, to such Ladies and Gentlemen as may wish to cultivate a general taste for that Science. Tickets may by obtained at the Bookstores of Carter & Hendee, and Marsh & Capen, Washington-street, or of the Lecturer. Notice will be given of the time when the Lectures will commence.

Terms of the course. For a single person $3. For a family $5. tf. Oct. 10.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For October, 1829.

CONTENTS.

Danger of Extremes in Religion; Ephesians ii. 8; Jesus' Entry into Jerusalem; Ecclesiastical Courts; Essay on the Influence of Reason on the Feelings; The Spirit of God Teaches within; The Love of God.

THIS day published by GRAY & BOWEN, corner of Washington and School-streets, the

NORTH AMERICAN REVIEW.
No. LXV

CONTENTS.

Art. I. Irving's Conquest of Granada
A Chronicle of the Conquest of Granada. By Fray Antonio Agapida.
Art. II. Authorship of Junius' Letters
Junius Unmasked, or Lord George Sackville proved to be Junius.
Art. III. Modern Greek Literature
Cours de Litterature Grecque Moderne, donne a Geneve par Jacovaky Rizo Neroulos.
Art. IV. Egyptian Antiquities
1. Analysis of the Egyptian Mythology. By J. C. Prichard.
2. Apercu des Resultats Historiques de la Decouverte de l'Alphabet Hieroglyhique Egyptien, par M. Champollion Jeune.
3. Den Gamle Ægyptiske Tidsregning, efter derne paa ny bearbejdet, af R. Rask.
Art. V. Dwight's Travels in Germany
Travels in the North of Germany, in the Years 1825 and 1826. By Henry E. Dwight.
Art. VI. The American Jurist
The American Jurist.
Art. VII. Holmes's American Annals
The Annals of America, from the Discovery by Columbus in the Year 1492, to the Year 1826. By Abiel Holmes.
Art. VIII. Life and Works of Canova
The Works of Antonio Canova in Sculpture and Modelling, engraved in Outline by Henry Moses, with Descriptions from the Italian of the Countess, Albrizzi, and a Biographical Memoir by Count Cicognaei.
Art. IX. Grecian and Roman Geography
1. An Introduction to the Study of Grecian and Roman Geography. By George Long and Robley Dunglison.
2. Elements of Geography, Ancient and Modern. With an Atlas. By J. E. Worcester. A New Edition.
Art. X. Specimens of American Poetry
Specimens of American Poetry, with Critical and Biographical Notices. By Samuel Kettell.
Art. XI. Hosack's Life of De Witt Clinton
Memoir of De Witt Clinton, with an Appendix containing numerous Documents illustrative of the principal Events of his Life. By David Hosack.
Art. XII. Captain Hall's Travels in the United States and Canada
Travels in North America in the Years 1827 and 1828. By Captain Bazil Hall.
Quarterly List of New Publications.
Index.

ALSO, the General Index to the North American Review, from its commencement in May 1815, to the end of the Twentyfifth Volume, published in October 1827. Oct. 3.

FRAGMENT SOCIETY.

THE Annual Meeting of the Fragment Society will be held Monday October 12th, at half-past three o'clock P. M., at the house of Mr. W. S. Eustis, Summer-st. Subscribers are requested to come prepared to pay their subscription. H. WELCH, *Sec'y.* Oct. 10.

LIBERAL PREACHER—*for Oct.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for October, 1829, containing a Discourse—'Paul at Athens a Preacher of Unitarianism;' by the Rev. ANDREW BIGELOW, Medford Mass. Oct. 10.

LECTURES ON READING.

THE subscriber proposes giving a course of explanatory Lectures on the principles of Elocution, as applied to the exercise of Reading. The statements and illustrations intended to be introduced, will be adapted to the general cultivation of the mind, as well as to professional purposes, or the object of education.

The Lectures will be delivered weekly, at Chauncy Hall, Chauncy Place, and will commence on the second Friday of October, at seven o'clock in the evening. The course will include six weeks. Tickets of admission, at Three Dollars each, (for the course,) may be obtained at the bookstore of Messrs. CARTER & HENDEE, corner of Washington and School Streets.

WM. RUSSELL.

Boston Sept., 1829. 3t.

COPARTNERSHIP.

THE subscribers respectfully give notice, that they have formed a copartnership in Boston, under the firm of GRAY & BOWEN; and will be happy to attend to any orders in their line which may be entrusted to them.

Their place of business is the room over No. 135 Washington-street, corner of School-street.

FREEERICK T. GRAY.
CHARLES BOWEN.

Refer to the following Gentlemen.
Mr. Jared Sparks,
Hon Edward Everett,
Hon. Nathan Hale,
John Gray, Esq.

AMERICAN UNITARIAN ASSOCIATION.

GRAY & BOWEN, have been appointed *General Agents* for the Unitarian Association. Subscribers, Auxiliary Societies, and all other persons who may wish for Tracts, can be supplied by them. Twenty eight tracts of the First Series, and five of the Second Series have already been published; and can be furnished by the quantity or single copy. A liberal discount, made to those who buy to distribute, or sell again.

G. & B. will publish hereafter
THE CHRISTIAN EXAMINER.
and
GENERAL REVIEW.

Six numbers of this work are issued in each year.—The subscription is $4 per annum, payable on the delivery of the second number. Subscriptions are also received by them for the LIBRARY of USEFUL KNOWLEDGE. 24 Nos. of this work are furnished annually at the low price of 3,50. Oct. 3.

DISTRICT OF MASSACHUSETTS, *to wit.*

District Clerk's Office

BE IT REMEMBERED, that on the nineteenth day of August, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, Noah Worcester of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit:*

"The Atoning Sacrifice, a Display of Love—not of Wrath. By Noah Worcester.

'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.'
ST. PAUL.

'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—ST. JOHN."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No. 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

SELECTED POETRY.

[From the Bijou.]

LIFE.

By Miss Emily Taylor.

'What is the gift of life?'
Speak thou, in young existence revelling;
To thee it is a glorious, god-like thing;
Love, Hope, and Fancy lead the joyous way.
Ambition kindles up her living ray,
There is a path of light mark'd out for thee,
A thornless path, and there thy way shall be:
A thousand spirits by thy side shall fall,
But thou shall live, and look beyond them all;
Yes, Life indeed may seem a joyous thing.

'What is the gift of Life'
To thee, subdued and taught by wisdom's voice,
Wisdom of stern necessity, not choice?
Whose cup of joy is ebbing out in haste,
Who has no fountain to supply the waste;
Whose spirit, like some traveller gazing round
On broken columns in the desert ground,
Sees but sad traces on a lonely scene,
Of what Life was, and what it might have been;
Oh! is not Life a sad and solemn thing?

'What is the gift of Life'
To him who reads with heav'n-instructed eye?
'Tis the first dawning of eternity;
The future Heaven just breaking on the sight;
The glimmering of a still increasing light;
Its cheering scenes foretastes of heav'nly joy,
Its storms and tempests sent to purify:
Oh! is not Life a bright inspiring thing?

'What is the gift of Life?
To him whose soul through this tempestuous road
Hath past, and found its Home, its Heav'n, its God?
Who sees the boundless page of knowledge spread,
And years, as boundless, rolling o'er his head;
No cloud to darken the celestial light;
No sin to sully, and no grief to blight;
Is not that better life a glorious thing?

MISCELLANEOUS SELECTIONS.

SYNOD OF ULSTER.

The province of Ulster comprises nine counties in the north of Ireland. In respect to territory, it is a little more than two thirds as large as Massachusetts. Its population is nearly four times as great as that of this state, being in 1821 about two millions and two thousands. The clergy resident in the province, at that time, were reckoned to be 440 of the Episcopal order, 319 of the Catholic, 216 of the Presbyterian, and 111 of other denominations.

What is called the Synod of Ulster consists of the ministers and elders of the Presbyterian churches belonging to that province. After the manner of our Convention of Congregational clergymen, they hold a general meeting once a year, and like them, it appears they have been of late much given to sectarian jealousies and dissensions. For several years the orthodox and liberal parties have been at variance with each other; and the former has manifested throughout a most bitter and unrelenting spirit of hostility towards the latter. The subject that chiefly occupied the attention of the Synod at its meeting in June, of the present year, was the college at Belfast, of which we gave some account in our last paper.

It seems that formerly the Synod claimed the right of a *veto* on all appointments of Professors made by the Managers and Visiters of the Institution. This claim, however, that body afterward relinquished, because they found that it would not be yielded to on the part of the Electors, and because, by persisting in urging it, they would lose certain advantages which they might secure by insisting only on the privilege of *advising* in respect to the choice of officers. Now this concession, which had been made from necesity and policy, was urged by the Calvinists as a matter of gratuitous favor, and the Managers and Visiters were accused of ingratitude for not complying, on that account, with the wishes of the exclusive party. To this accusation Mr. Montgomery thus replies in the speech from which we made some extracts last week.

'Mr. Cooke charges the Managers and Visitors of the Institution with ingratitude—the lowest grade of depravity and meanness—a vice so vile that no one can be found who would acknowledge himself guilty of it. Were the Managers and Visitors ungrateful, when at an expense of 20,000*l.* they established a seminary, which brought education home to your doors? Did the Institution prove itself ungrateful, when it was offered the patronage of Government, and unlimited wealth, if it would break its connection with you? Did the Institution prove itself ungrateful, when it preferred struggling through all the difficulties in which its fidelity to you involved it, to the patronage of power and the smiles of a court? Or, is it the Synod that has been ungrateful? For seven years, the Institution has been struggling with difficulty through its devotedness to you; and instead of cheering and supporting, you have been straining every nerve to injure it. Like the serpents that came out of the sea, and entwined round the body of Laocoon, you have wreathed your strangulating folds around the Belfast Institution, and now you are hissing over its head. But still, forsooth, the Managers and Visitors must be charged with ingratitude, because they did not elect the candidate you set forward! Does gratitude mean the sacrifice of honesty? Does it imply, that men should forfeit their integrity? Does it imply, that the elector shall vote just as you suggest? Does it imply, that because you gave up a power, which never should have been granted, and which never will be recognised—that men are therefore to surrender their consciences? If this be the price at which your friendship is to be obtained, it is too dear—it never will be paid. Even were it a debt of gratitude, it would be a crime to discharge it. But I tell you, I will speak plainly, and I care not how it will be received, for it is the truth—I tell you, that the obligation is all upon the one side. The Institution is a seminary which has dealt liberally with all, and particularly with the sons of Presbyterian ministers. I ask you, how your sons were received into it? I ask you to do justice to your own honest feelings, and repeat what you have frequently acknowledged, and give expression to those sentiments, which the heart of a parent will dictate, and say, how your children have been treated at that seminary which you are called on to subvert, and with what hospitality they have been received into the bosom of the families of the very men upon whose conduct you are asked to affix the stigma of reproach?"

It is a common artifice with heated polemics to blacken with calumny what they cannot make subservient to their ends. When all other means fail, recourse is had to reproachful epithets, and that is attempted to be rendered disreputable by the magic of a bad name, which, without such a device, would command the world's respect and esteem. A measure of this kind, resorted to by one of the Synod respecting the Belfast College, drew forth the following remarks from its eloquent patron and advocate.

'The conduct which is proposed to be pursued towards the Belfast Institution, is such as the honest feelings of the world never would sanction. Its prejudices must, therefore, be pressed into the service. The Institution must be represented as being tainted with Arianism, and Arianism must be depicted in the most disgusting colors. It is for this reason that we have heard Arianism resolved into a thousand similes, equally correct, equally courteous, and equally Christian! First, it was a soul-destroying leprosy—and then, it became a house, and required to be white-washed, I suppose, by the great Master Mason!—and then it turned into the waters of Sodom, and then it became 'Dead Sea fruits, that change into ashes!' and then—but it is useless to proceed. It was variable as Proteus himself, and in every form, equally odious! And what are we who are thus attacked through our opinions? Are we liars, or false accusers, or unkind husbands, or negligent fathers, or unfaithful pastors, or bad neighbors? Or, what are our accusers, or in what does nature give a superior impress to their understanding? In external form we differ not much from our brethren of mankind. Has the Almighty set the seal of his displeasure on the countenance of my friend on my right (Mr. Porter,) or has he given any peculiar dignity to Mr. Cooke, that he should speak so hardly of us? I have been told by some of that gentleman's admirers, that when he smiles, his smile is angelic. I am not disposed to dispute this; but when the Almighty has affixed no outward mark of his displeasure on any of his creatures for belonging to a peculiar sect—when he has given us—as I praise and bless his name that he has—kind friends and affectionate flocks; when he is pleased not only to bear with our infirmities, but to bless and prosper our labors, why should a puny fellow mortal stigmatise our opinions, and liken them to the disgusting leprosy, and the envenomed poison, and the fearful contagion? Why should weak, erring, blind, ignorant, and fallible man, judge so harshly of his brother, when he knows that we must all appear before the judgment-seat of Christ? Before that tribunal I hope to appear. By Him, who is the great King and Head of his Church, I look forward to be judged; but before the tribunal of no other will I stand. But leaving those figurative expressions, which have been so charitably applied to Arianism, what is the real, the substantial danger which you dread from the Belfast Institution? Orthodoxy must be a very tender plant, if it must be so sheltered, and shaded, and pampered. The religion which was first promulgated by a few poor fishermen, and went forth conquering and to conquer, required no such adventitious aids; and when an inspired writer has said, 'try all things, prove all things,' poor, indeed, is the compliment you pay to your opinions, when you say, that if any others are thrown in the way of the inquiring mind, your tenets will be forsaken. I never would condemn a system of belief for the practice of those who profess it; but there are cases in which we may judge of the opinion by the practice. What, I ask, has been the practice of the loudest shouters among those who have denounced the Institution as a den of Arians? Have they not sent their own sons to repose under the *Upas* tree—breathe the infected air—to drink of the waters of Sodom, and to eat of the Dead Sea fruits? Can the world believe men to be in earnest, when their practice is so opposed to their profession? And what credit is due to this overweening anxiety for the spiritual welfare of the rising generation, when the very men who express it, expose those who are nearest and dearest, to the danger which they warn others to avoid? Why do not the enemies of the Institution lay aside their metaphors, and speak plainly at once? They say, we will have 'no chaff;' we must have the solid corn. Go on, then, if you wish to follow where they lead. Reap where you have not sown, and gather where you have not strewed—make the Institution your own—drive out every man, no matter how high may be his literary attainments, if he will not bow to your mandate! But this you cannot do. There are men who have the management of the Institution, who would rather see it levelled with the ground than made a citadel of sectarian bitterness. You may injure—you may destroy it;—you may ruin a seminary which promises to be a blessing to the country—where the rising generation may meet, and drink from the pure fountain of knowledge, and, as they look on each other's faces, imbibe principles of forbearance, and affection, and kindness, before the unfortunate political and religious dissensions which exist in this country have entranged them from each other. You may ruin the Belfast Institution, but the infamy of the deed will descend upon the heads, and brand the memory of those who made a waste, where they could not establish their usurpation. I speak warmly—but I cannot help it. I am ill in health; but, though I should lie down, when I have done, upon the bed from which I was never to rise, I must give vent to the feelings of my heart.'

The speech of Mr. Montgomery concludes in a manner worthy of himself and of the cause he undertook to sustain. The reader needs to be informed, perhaps, that the liberal preachers are denominated New-Lights, in the north of Ireland, and that what the speaker says of his leaving the Synod, refers to a proposition, then before that body, respecting a separation of the Orthodox and Unitarian parties; which was to be acted upon at a subsequent meeting.

'If I were to judge of Calvinism from what I heard yesterday in this house, and from what I have frequently heard elsewhere, I might be ready to charge against it as much unchristian virus as could be ascribed to any other system; but I feel that it would be unjust to charge against a system what is only the fault of the individuals. I blame not the system; I blame the heart of man which is 'deceitful above all things, and desperately wicked,' There are some peculiar opinions of Calvinism, which, when understood, may be injurious; but with the well-informed can have no bad tendency. Some of my best and dearest friends are Calvinists.—There is a man in this house, and my heart almost prompts me to lay my hnad on his shoulder—he is a Calvinist, and I believe that God never made a more upright man, or one more estimable in all the relations of life. Shall I then condemn the opinions from which I dissent, as if they were chargeable with what I know to arise from the ebullition of evil passions? No. Though my brethren will not let me hold communion with them, I am still ready to stretch out to them the right hand of fellowship. I trust, when we have laid aside the garb of frail mortality, we shall meet in that better and happier world, wondering at our own sinful folly, in having disputed and excited strife, where all should have been harmony and love. I am weary of this contest which has been continued from year to year. If we cannot live in peace with you—at all hazards, we will leave you. I will not continue in a state of constant turmoil with my brethren. I have human passions and frailties, and sometimes I cannot control my temper when my principles are misrepresented, and the Institution with which I am connected, is assailed through my person. But if I know the rock on which I have once suffered shipwreck, it is my own fault if I am cast upon it again. If we cannot live together in peace, in the name of God, let us part in peace. For myself, I have no fear as to consequences. My people know my opinions; and I have no doubt of their faithfulness and affection. Some of my brethren may be injured; but he that catereth for the sparrow, will not let the children of the sufferer for conscience sake, come to want.—The cause of God and truth will finally prevail; and though I cannot approve of the individuals who excited them, I feel convinced that the storms which have raged among us, will purify the Church, and have their result in the triumph of those opinions which I believe in my conscience to be true.

SLAVERY IN THE UNITED STATES.

We insert in our paper of this day some extracts from Capt. Hall's travels, with regard to slavery. Whatever may be the faults of this gentleman's work, however prejudiced and arrogant he may be, yet on this subject, as well as many others, he exhibits close and shrewd observation. He has had some advantages for obtaining a clear view of the situation of the slaves in the Southern States, from the friendly intercourse which appears to have subsisted between him and the planters; and he has evidently taken great pains to obtain exact information. His opinions on this subject are, therefore, entitled to some consideration. They seem to us more sound and correct than some which he has pnt forth with regard to other institutions. We would not however have it understood that we give our entire assent to all his positions.

Prejudices on the Subject of Slavery.

'I had many opportunties of ivestigating the slavery question, during my stay in Virginia, for I always found the planters in that state, and I may add in every other, extremely fair and communicative; and so far from their being touchy or prone to take offence when talked to upon this subject, as I had often been told they were, they seemed to me quite willing to discuss it frankly. The essential impediment, however, which I found in the way of getting at the truth, on this and many other subjects, consisted less in any reserve on the part of the natives, than in the difficulty I found in removing the shell or husk of prejudice which surrounded my own mind, and gave me a constant desire to distort my observation, in order that I might see things in the particular light under which I had preconceived they ought to be viewed.

'On the slavery question, this difficulty is perhaps greater than on most others; for there our feelings enter into contest so often with the judgment, that sober reason, political necessity, established usage, and so forth, have sometimes no fair play.

'My sincere wish, however, even when I commenced these researches, undoubtedly was to meet this great topic as boldly and fairly as possible, by giving due weight to all I should hear on both sides. In the end I hope I have done so; though at first nothing can be conceived more difficult. A stranger, quite unaccustomed to the actual presence of slavery, is naturally very shy of admitting any thing, even to himself, which shall look like approving of the principle of such degradation of any part of his species; and it requires considerable time, and a knowledge of many details, before he can be sure that he is doing the subject justice. Ignorance, unfortunately, is so apt to usurp the place of knowledge, that, by a strange perversity, fresh information appears often unnecessary, and is not unfrequently resisted as intrusive.'

Difficulty of Emancipation.

'In talking of emancipation, people are apt to forget various little difficulties which stand in the way. * * * What is to be done with two millions of ignorant persons, brought up, as their fathers and ancestors were, in bodily and mental bondage, who have acquired habits of thinking and feeling suitable to that state, but totally unfit for any other? It is said to be less difficult to make a slave of a freeman, than to raise a slave to a just knowledge of freedom. And certainly experience in America gives no reason to hope that this maxim is there reversed. The mere act of breaking the chains will not do. The rivets that have so long held down the understanding cannot be driven out, till some contrivance be found which shall at the same time eradicate all memory of the past, and all associations with the present state of the world, from the minds not of the blacks alone, but also of the whites. If we examine this matter closely, we shall find the difficulty increased by discovering, that a slave is, strictly speaking, a pauper both in his person and his intellects; for while he is fed and clothed by others, he is likewise supplied with thoughts and motives to action—such as they are!—not from the spontaneous or regulated impulse of his own faculties, but by the superior—I may say exclusive, will of his master. This is no exaggeration. It has always been so, and must long remain thus.

'How is it possible, then, if all these things be taken into consideration, to suppose that people so very differently circumstanced can be admitted at once to the common privileges of freedom? * * * *

'Some people may suppose I am fighting with men of straw, set up only to be knocked down, and that notions so unreasonable as these cannot enter seriously into any man's mind. But the contrary is too generally the case, and was at one time, indeed, my own view of the matter. At all events be this as it may, the southern planters, who have the power completely in their hands, seem resolved to maintain the present system; and I am quite sure they will maintain it inviolate, in spite of their own admission that it is a grievous evil, and certainly in spite of all attempts to compel them to change it.

'This melancholy prospect, nevertheless, is not altogether without a gleam of hope, as I had the satisfaction of discovering when I pushed my inquiries further. By gradually acquiring a more extensive knowledge of the facts of the case under many different forms, I was enabled, I trust, to escape from the influence of enthusiasm or of paradox on the one hand, and of strong, and often angry passions and interests on the other. To steer a fair course in the midst of such a strange kind of moral and political navigation is a hard task for any traveller, and doubly so for one to whom the subject is entirely new.'

We propose to give some further extracts next week ftom Capt. Hall's remarks on slavery.

THE STREETS OF LONDON.

He who has not penetrated into the retired courts and alleys which, by narrow entrances, frequently branch off from the great thoroughfares of London, can have little idea of the misery, filth, and vileness of the metropolis. Let the curious man leave his watch and best coat at home, and with but a few shillings in his pocket, to risk little loss, explore these dens of penury, nastiness, and low demoralization. He will, indeed, find matter of astonishment where he did not dream of its existence; the state of the lower classes, in some of the remote recesses of London, outdoes all that can be imagined of human wretchedness. The North American savage in his wigwam, surrounded by the majesty of nature, dark woods encircling him, and a glorious sky above, is a king to the beings to whom we allude. Little do the inmates of the luxurious chariots that roll by within a few yards of their dwellings, dream of the contrast of their own splendor presented by fellow-beings so near them.—This state of misery and filth engenders the grossest vices. High rents mostly prevent the hire of the humblest apartments by one family only. Three or four are crowded together in a room, a medley of old and young of both sexes frequently, even without straw to repose upon,—a state to which the worst regulated of our prisons is a luxury. Thousands and tens of thousands sleep in this way every night: many never take off their apparel for weeks together. So far from Mr. Peel's statement of the increase of crime in London, being three fold more than in the country, constituting matter for astonishment, it is rather marvellous how it is not more. When I have witnessed these scenes, I have thought that, contaminated as the morals of the metropolis are said to be, it is wonderful that they do not lead to more ferocious vices. Misery is the parent of crime; want of separate lodgings! fuel heavily taxed in an inclement climate, so that in the bitterest winters the poor are obliged to buy their meagre food ready cooked! is it wonderful they should learn vice, and that the well disposed, forcibly amalgamated with the abandoned, should soon become corrupt? These are causes sufficient to account for the multiplication of offenders against the laws—for that current of vice which flows on with incessant increase from the victims of penury, who, if it be contrary to their nature, are forced upon bad courses to say nothing of the odious offences thus engendered against morals. How should it be otherwise, where the means of demoralization are co-operative with those by which existence itself is miserably sustained? Every one must have been struck at times, in the better streets of the metropolis, in particular spots, at the miserable wretches, covered with filth and rags, who seem unaccountably, to appear and disappear, no one knows whence coming or whither going.

'Whoever wishes to see the streets of London in their most singular aspect should mount his horse and ride through them between three and four o'clock on a summer's morning. What a contrast do they present, compared with their appearance at the noon day hour! their solitude is almost appalling. Now and then, a party of half a dozen persons may perchance be met returning home from the preceeding night's revel. It seems a city devastated by some dreadful calamity. The very watchmen are silent, and mostly asleep, in their boxes. The streets can commonly be associated with nothing less resembling them in character than their aspect at such an hour. Clear of smoke, and endless in extent, with a pure atmosphere and sunshine over them they seem operated upon by enchantment; the inhabitants appear dead, or exiled from their dwellings. It is as if there were death in every house, and the closed shutters were tokens of mourning and funeral. But the unbroken, inexorable dead silence is, after all, most startling, when we find it where daily and hourly, for years, we have been stunned by noise and deafened by uproar. Yet in a few hours and all will again present the same busy, noisy, smoky, obscure appearance; man and art will arise and extinguish nature, and every thing will assume its accustomed character."—*New Monthly Magazine.*

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will he adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

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ANNOTATIONS ON THE NEW TESTAMENT.

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